

# The Brethren Evangelist.

PUBLISHED AT  
THE BRETHREN PUBLISHING HOUSE.

"Let Us go on Unto Perfection."

TERMS, \$1.50  
PER ANNUM IN ADVANCE.

VOLUME VIII.

ASHLAND, OHIO., JULY 21, 1886.

NUMBER 29.

## A Mother's Prayer.

A little hand, within my own  
I hold,  
More precious 'tis than silver, gems,  
Or gold.  
White, dimpled, soft, it nestles  
'Neath my arm,  
As if once sheltered there, 'twere safe  
From harm.  
Oh! darling little hand, that clings  
To mine.  
Oh! loving, trustful eyes, that  
Softly shine.  
You look to me for all that love  
Can give.  
Will look to me so long as both  
Shall live.  
I feel my great unfitness for  
The task;  
More patience, Lord, more gentleness  
I ask.  
More love with which to teach thy  
Love divine;  
Less faith in my own strength, much  
More in thine.  
More courage, faith, and hope to  
Point the road,  
That narrow road, and straight,  
Which leads to God.  
—Hattie Tremaine Terry, in *Good Housekeeping*.

## Martinsburg, Pa.

DEAR EVANGELIST:—On Sunday morning, July 11th, 1886, at 11½ o'clock a. m., another sanctuary was dedicated to God. This church is located near McKees, a railroad town, eleven miles south of Altoona. We told you sometime ago, in our "retrospect," that if there was no preventing Providence, we would dedicate another "Brethren" church, in the near future. Well Providence didn't interfere, and the house is dedicated.

Its location is on an eminence, overlooking a large outstretch of beautiful country. Among the objects that attract our attention, is the G. B. church of Leamersville, and near by it, the home of Eld. James A. Sell. Just close by our church, is the little home of Bro. Delozier and his good wife. Right here it was, that the preacher, who was to preach the dedicatory sermon—whose surname was Spanogle—made his home. The morning was grand and beautiful, the sun shone in all its splendor. And as we sat in front of our home, and gazed over the beautiful landscape, we saw people coming from the north, and from the south, from the east, and from the west. We looked at our watch, and it was but half past eight—one hour and a half yet till service. We pulled out our lead pencil and tablet and set a few stakes along the sermonic track that we expected to travel. One thing was already plainly evident there was going to be an abundance of people. At 10 o'clock we stepped into the church and found the ushers busy, in seating the people. We thought it was full, but still they come—we could hear the ushers say, "edge up a little," "edge up"—and like sardines were they packed. Next the aisles were filled, next the yard, and next the highway.

At 10:15, Bro. J. G. Snider opened the services by reading a scripture lesson from 2nd Kings, 8th chapter. The Hymn, "All hail the power of Jesus name" was sung, and Bro. Snider led us in prayer. At 10:30 we took our text—being opposed to long

services upon occasions of this kind, and a house so densely crowded, we promised our audience that the sermon would last just 30 minutes—and turned on a full head of steam, and soon attained our maximum speed. At 11 o'clock we drew the air brakes. Then we said that it had become proverbial that it cost nothing to go to a dedication, but it always cost something to get away; that we want to give this house to the Lord, and the debt must be paid, and at it we went. We drew a tablet from our pocket, and pencil in hand, we said, "ready," and soon a number of notes, that look something like this X were piled up before us; we wrote down the names, the pile grew larger, and we began to stuff it into our pockets. Those immense "dollars of our daddies" came in by the score; our pockets were filling up; we thought how glad we were that we did not live back in the days when it was wrong to wear suspenders, because we fully realized the fact that no ordinary drawstring would stand the pressure that was now being brought to bear on our pockets. We just kept on, until we were compelled to cry out, "it is enough." At half past eleven we knelt in prayer, and asked our beneficent Father to accept the work of our hands.

Together we sang the doxology, and invoking the Divine benediction, the congregation dispersed. After receiving the hearty congratulations of many friends, we repaired to our home near by, and disgorged, turned our pockets wrong side out, and counted the ducats. Result—debt wiped out of existence and a sum left. "Glory to God in the highest, and on earth peace and good will to man."

Every body seemed happy, every body seemed to enjoy the services, and every body was liberal, and thus all were pleasant.

Now we have a pleasant church, a pleasant Sunday school, and a pleasant congregation to preach to; the result of our two years labor. Although it sometimes grows dark and gloomy, yet these are rays of heavenly light, and we thank God and the good people of this community for the encouragements.

W. L. SPANOGLE.

## Chicago, Ill.

DEAR EVANGELIST.—As I and my companion are here visiting some of our relatives in this great city of the West, I write. It is very true that we see many things here that we don't see in other towns. We are now writing at our son's office, which is on Drexel Boulevard, College Grove Avenue, a very beautiful place to look out. We could be here for weeks and still see something new.

Last Sabbath the 11th, I learned that the German Baptists had services in the city. We procured a directory that said the place was 708, West Lake St. We went on search of the place and arrived there a little late. The room was dwelling place, but ar-

ranged for meeting, Bro. Emrick, from Mt. Morris, Ill., was up, expounding to a small congregation. I counted the number of hearers, 11 souls all told. Appointments were made for 8 p. m., and also for 7:30 in the evening. There are six members present. The minister and his wife, Flory and wife, and B. A. Hadsell, who is dealing in ready-made plain clothing, on 164 Market street. We had a pleasant time with them. Was invited by Bro. Hadsell to dine with him, and did not decline. We were treated very kindly. Was invited to stay and take charge of the afternoon meeting. As we had some other calls to make that evening, we had to decline. There were apologies made for the small meeting. I said to them, if they wanted to accomplish any thing they must get a live minister in there and hold meeting for a month or two. But I believe that if one of our Progressive Evangelists would get in this city there could be a good work done. I was in conversation with a lady in another part of the city who said she was satisfied there could good be done, if leave the order of dress out and have the gospel order and that alone.

We will take our leave from this place in a few days.

W. G. ULLERY.

## Things In General—Some Things In Particular.

I agree with brother Yoder as a general thing, but I do not agree with him in his last letter when he says the annual meeting rehash "is essential to the growth and prosperity of the Brethren Church." If the prosperity of the Brethren Church depends on dishing out hash, composed of isms of other denominations, I say most emphatically the foundation is rotten and the quicker the structure tumbles down, the better it will be. We want the prosperity of our beloved Zion to depend on something more than the failures and mistakes of others. We want a better memorial than this. This rehash of G. B. ism, dished out so frequently, is not a passover, but it is more like Aaron and his followers bowing to a calf, while Moses is in the mount. They suffered for their folly, and with all respect to brethren who differ from me, I know our cause suffers more than it gains from this constant rehash. I am not opposed to fighting tradition. I do it as hard as some of my would be critics, but I am opposed to this constant clash with the G. B. church as a church. I say, brethren, for God's sake and our church's sake, let's give them a rest and stop advertising them. They must laugh in their sleeves at the free advertising they get in the columns of the EVANGELIST.

Why have a convention? There are a number of reasons, but the one reason that includes others is, because the church is not properly organized. The Dayton Convention did not complete the work. The adoption of the old name, the declaring

the old creed and so on were attended to, but what was done toward the missionary work?

Christ said to his disciples, "Go." The sending is commanded, the method to a certain extent is left to the church. We have made no arrangements for this work.

True, a state organization has been effected in Ohio, but does Ohio represent all the church? does any other state represent all the church in this respect? No. A general missionary work must be arranged by all the church in convention assembled, through her elected representatives. You can work from the head out better than from the foot. You may form a home society here and there, but they have no head, no center sun, and they live slow and die soon. Let the church come in convention, arrange the work, then let the states organize and be auxiliary to the parent society. In this way a wheel will revolve within a wheel and the car of progress move onward and upward, landing precious souls in the depot of eternal glory.

There are other questions aside from the general missionary question demanding a convention, which I will not name here, for my letter is growing and I have something else to say. Even if many reasons were given I doubt if a "full diagnosis" of the question could be given in a short letter.

There is one thing I want to say in answer to bro. D. A. Lichty's assertion: "Who knows but what self-aggrandizement with some may be paramount to all other considerations." My brother knows the brethren at large better than I do, and it is possible such a motive might influence some, but it is not probable that any brother who has been agitating the question of a convention is working from such a motive, because there is not a man of my personal acquaintance in the ministry of our church, but what is making sacrifices in more ways than one to keep up the work, and in doing so they are exposing themselves to the sneers of their opponents on one hand and are not appreciated by those they are working for on the other hand. For my part if I wanted to work for self-aggrandizement I would step out of the Brethren Church and enter some other. In behalf of the principles we hold I stamp on such a motive.

Another thing in this connection. The Brethren who carried the ark so far, who came up out of the wilderness with it, who succeeded in the face of hell and the flesh and world, to make known the truth, these brethren can certainly be trusted to come in convention again. Those who dug the holes, put in the dynamite and separated themselves from friends and relatives for the sake of principle, these men you certainly can trust to meet together in order to clear away the rubbish.

I had the pleasure of meeting Brother Shaver at Providence, and other brethren. They all realize over there that Jordan is

a hard road to travel, but it seems a happy one.

The U. B. this year, have a preacher who baptizes all who wants to be, and in any way. This is to offset us on the question of baptism. If our brethren will press feet washing, they will be driven to it or come to us for it.

I spent a night with Bro. John Copp, near Kemstown, and preached in the M. E. Church. A meeting here would do good, I think, and if conducted long enough would make the dry bones rattle and the devil look cross-eyed. I did not reach brother Copp's until after dinner, but I got a good square meal. Now according to brother George's convention logic, I ought not to have had any because I did not apply before meal time—but all's well that ends well.

God bless you all. Yours for success and right.

JOHN DUKE McFADEN.

## Virginia Brethren.

As State Secretary of the Brethren church of Va., and as such an incomplete statistical report of the churches were made in last year's Annual, I think it proper as Sec. to do my duty towards having a better report for 1886.

Please brethren of the different congregations send in number of members in each congregation, no. of ministers and deacons their names and post office; name and address of Secretary and treasurer; no. of Sunday Schools and scholars; name and address of superintendent, and any other matter that may be of importance.

If I knew the names and addresses of the Church secretaries I would write to them and not have this published. If any one should not notice this or attend to it they will please make out a report themselves or get some one to do it.

Please send the report to me so I can know if all the churches have responded.

Hoping you will oblige me, I am fraternally yours.

G. A. COPP.

Fisher's Hill, Va.

## Williams, Oregon.

DEAR EVANGELIST:—In looking over your columns I noticed an article headed "Pacific Gleanings," from Elder J. W. Beer. In that article he says the brethren in California and Oregon should have a conference next fall. I for one favor the move. But I would like if it could be nearer the center. But I will not contend. I do think we should have one.

Now brethren and sisters let us be sure if we do have one that we let the Holy Ghost lead us, for it will lead us right. Now brethren and sisters let us be up and doing. There should be some plan by which the gospel could be preached all over this Coast. We are few, but I, for one, am willing to do what is in my power to do, by the help of God. Let us hear more on the subject. Come to the front; let us hear what you have to say.

W. PULLEN.

July 3.